A SERMON

preached at S. Iames, be-*fore the right Honorable Lordes* of her Maieſties priuie Councel, the 25. of April. 1580. by Bartholomew Chamberlaine Doctor in Diuinitie.

We preach Chriſt crucified, vnto the Iewes an occaſion of falling: and vnto the Greekes, fooliſhneſſe: but vnto them which are called, both of the Iewes and Greekes, we preach Chriſt, the power of God, and the wiſedome of God. 1. Epiſt. Cor. 1. cap. ver. 23.

Chriſt of God is made vnto vs wiſedom, and righteouſneſſe, and ſanctification, and redemption, that he which reioyceth, ſhould reioyce in the Lord. 1. Epiſt. Cor. 1. cap. ver. 30.

LONDON
Imprinted by Iohn Wolfe.
1584.

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To the right honorable, my *ſinguler good Lord, Sir* Thomas Bromley Knight, Lord Chauncellor of England, Bartholomew Chamberlaine, wiſheth encreaſe of all ſpiritual graces with long life here to Gods glory, and euerlaſting life hereafter with Chriſt Ieſus in Heauen.

THis Sermon (right Honorable & my very good Lord) preached by me at S. Iames, before you, and the Lordes of her Maieſties priuie Councell, heard attentiuely, like good chriſtians, and well accepted, like moſt honorable perſons, conteyneth that, whereunto at the point of death we flee, and

which is the ſumme of all religion, Chriſt crucified is the ſcope, whereunto it tendeth. And this is the auncient, catholike, Apoſtolicall religion. Reuealed by God him ſelfe to Adam in paradiſe. So ancient it is, embraced of the Patriarkes, Prophets, of the godly ones, which haue beene, are, and ſhalbe to the ende of the worlde: therefore moſt catholikely preached by *Peter*, *Paule*, and others, which ſawe Chriſt in the fleſh. What then more Apoſtolike? If then to preach Chriſt crucified be new religion

gion, not catholike, nor Apoſtolicall, then are we brothers of new religion, and out of the catholike and Apoſtolike faith: But if there were neuer from the beginning any true religiõ, but this (as moſt certaine it is) then doth our moſt gracious Queene, the Lordes annoynted, maintaine, and we by Gods grace vnder her preach, and all good profeſſors in England (to the ouerthrow of poperie, and their owne comfort) embrace the moſt ancient, true, catholike and Apoſtolike faith. Our religion then is no newe religi-

on, as the aduerſaries falſly beare the world in hand, but the old religion of our forefathers the Patriarkes and Prophets in theſe latter daies renewed. Which if it were wel conſidered, as it ought to be, the contention for religion at this day were at an end, and we ſhould ioyne handes and hartes together (all hartburning ſet apart) to aduance Chriſt crucified, and riſen againe, both preachers in their ſermons, and all profeſſors in their liues and conuerſation. This being the matter of this ſhort treatiſe, at the earneſt &

importunat requeſt of ſome, which heard it (lamenting that a good ſpeach ſhould laſt but an houre) I haue ſet it out for the cõfort of Gods church; and do dedicat it to your Honor, by whoſe good meanes I enioy for maintenance, the greateſt rewarde of manie yeares ſtudie together in the vniuerſitie of *Oxforde*. Accept it I beſeech you in good part, as a declaration of my thankfull heart for your goodneſſe towardes me, and I ſhall (if God will) do more hereafter for the benefit of Chriſtes holy catholike Church, and glo-

ry of God my creator: The Lord blesse you in all spiritu-all blessinges in heauenly things. From Holiwell in Huntington Shire. Nouemb. 2. 1583.

Your Honors most bound, to command,

Bartholomew Chamberlaine.

BRITISH 12 JY 86 MUSEUM

Christ was once offered to take away the sinnes of many: and vnto them that look for him, shall he appeare the second time, without sinne vnto saluation. Ad Hæbræos. 9. 28

THis Scripture reade in the Epistle this day, founde in the nynth to the Hebrewes, written by S. Paule as some thinke, but sprunge from the holy Ghost, as the Catholike Church believeth, plaine in wordes, certaine in sence, short in reading, containeth two necessary, notable and large poyntes. The first is, the offering of Christ, and wherefore he was offered, in these wordes: *Christ was once offred, to take away the sins of many.* The other, the comming of Christ: vnto whome, and wherefore he shall come, in the second branch, *Vnto them that loke for him shall he appeare the second time, without sinne vnto saluation.* The first is for me, beeing the doctrine of Christ crucified, which onely is to be preached: for the tyme also, beeing the passion weeke,

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wherein especially it is to be meditated: and for this most noble and honorable audience, being Christians, which seeke for saluation by Christ crucified, and no where els: and therfore contenting my selfe with the first part, at this present, by Gods grace and your honorable permissions, I am to handle the passion of Christ: briefly to auoyde tedyousnesse: plainly, to edyfie all: truely out of the Scriptures: and I hope comfortably, both to you and my selfe; in this order. First I wil touch the things which wēt before his crosse, not al, but some. Secondly what he suffred on the croſſe, and what chaunsed about the time of his passion: Thirdly what good wee haue by Christes passyon, & how we should meditate thereon. That the Treatise may be to the glory of God, I beseeche you, &c.

THe bloudy and bitter passion of our Lord and Sauiour Iesus Christ, God and man, in the 26. and 27. Chapters of S. Mathew, is largely and comfortably discoursed. How hee was betrayed by Iudas with a kisse, accused of

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the Jewes: condemned vnder Pontius Pilate: and crucyfied betwene two malefactors: his soule being troubled: his hearte greeued: and his bodye tormented with the nayling of his blessed handes and feete: with the piersing of his gracious side: with the sheadings of his most glorious & pretious bloud. So the Sonne of God, the Lord of glory, the Prince of peace was intreated of miserable miscreants. So he, which knew no sinne, was made a sacrifice for our sinne. Now if the vaile of the temple did rent asunder from the top to the bottome, if the graues dia open, and the bodies of Saints (which slept) arose, if the earth did tremble, and the stones cleaue asunder, when this was done: how can it be, but that wee should bee moued, when this is preached? Our harts may tremble to think of it: so may our tongues to speake of it: yet we may reioyce in Christ crucified, that by the vertue of his passion our raunsome is payed, our wounds healed, satisfaction for our sinne made, death conquered, Sathan subdued, hel ouercome, sinne killed, God pacified, and we to him reconcyled.

ciled. And now to begin wᵗ those thinges which went before his crosse, may we not thinke his suffering was exceeding great, when he sweat blood? And that did Christ in mount Olives, being in an agonie, kneeling downe deuoutlye, and prayings moste earnestlye. It is an vsuall thing for a man in anguish to sweate: but to sweate blood, and to sweate it in such aboundance, that euen drops like blood, should trickle from his body vpon the ground, this is not an vsual thing. This was a strãge thing. This was proper to Christ. This declared griefe vnspeakable, paine intollerable. And did Christ shed droppes of blood for our sinnes? and can not wee shed one teare for the same? O that my head were a wel of water, and my eyes a fountaine of teares, that I might bewaile the vnthankfulnes of the worlde. The matter which he had in hand was weighty: the worke wich he had to accomplish was great: the conflict strong: the enemies mighty: their assaults many. The worke was mans redemption, the conflict was with sinne, with death, with Sathan, with hell, with the

law

lawe, and with the wrath of God. And would not those enemies, so many in number, so mighty in power, so terrible to behold, make a man to feare, to tremble, to sweate: If Christ had been meere man, he coulde not haue encountred with them: but beeing God & man, did encounter with them all, ouercame thē al: leade thē captiue al: and hath triumphed ouer them all: Though it cost him drops of bloud, with strong crying and teares. What say I drops of bloud? it cost him more, that which was dearest vnto him, his life, before he could bring vnder so mighty enemies as man had, and accomplish so painfull a worke as Redemption is: and pacifie so greate a person, as is the most high, almighty and euerliuing God. O man remember the droppes of bloud, which Christ did shed for thy sake, for thy sinne, for thy soule, and for thy saluation. Loue him for it. Thanke him for it. Serue him for it all the dayes of thy life. And thus much for the sufferinge of Christ in mount Olives.

Secondlye wee may conceyue his Sufferinge was exceedinge greate,

when

when being sorrowfull and greeuously troubled, he sayd: *My soule is very heauy euen vnto death:* when he fell on hys face and prayed thrise: *O my father, if it be possible, let this cuppe passe from me:* meaning his bitter passion. Not that he was vnwilling to take it (for in all things he submitted himselfe to his heauenly Father) but those earnest speeches declared the heauy burthen of sinne which lighted on him: the paynful griefe which he endured, the grieuous payne which hee suffred, the great torments and terrors which he sustayned for our sakes. The soule of Christ was from heauen heauenly: neuer bespotted with any vncleannesse, but pure without corruption: notwithstanding it was heauy, and touched with the feare of death: in consideration of our sinne, which had deserued death: with an infinite number of miseries beside, al which lighted vpon that innocent Lambe (which neuer displeased God, nor offended man) that by his stripes we might be healed. And what an hell thinke we was Christ in, when he prayed thryse most feruently to haue that bytter cuppe passe from him. No

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doubt he felte the wayght of sinne, the wrath of God against it, the iustice of God requyring punishment for it, the power of the law pronounsing condemnation to it, the force of death, the tyranny of Sathan, the torments of hell, which no tongue can expresse, nor heart conceaue. And this made Christ to say in anguish of Spirite: *My soule is very heauy euen vnto the death*. And to pray three times: *O my Father, if it be possible, let this cup passe from me*: yet to shew that therefore he came into the worlde, and that he was content to dye, hee submitted his wil to Gods, saying: *Neuertheless, not as I wil, but as thou wilt*.

Thirdly, he was betrayed by one of his owne, Iudas by name, a Judas in heart, a Judas in tongue, a Judas in deede, came to him with a Judas kisse saying: *Hayle master*, & betrayed Christ. O beastly Traytor, & trayterous beast, to betray thy master, and that vnder colour of frendship with a kisse. I say, to betray thy master, whome thou waste bound to defend, and oughtest to haue loued. It was too much for any Barbarian to haue done: but for him, the

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which did call him master, which did beare his bagge, which did sitte at his Table, which was conuersant with him, to do it, was a Iudas trick indeede so so trayterous, shamefull and beastly. But what will not the desire of mony doe? *What will you geue me* (sayd Iudas) *and I will deliuer him vnto you?* I wil deliuer him vnto you, but first I muste know what you will geue me. Iudas took part with the Iewes, Iudas betraied Christ, Iudas damned himselfe, and all for what wil you geue me: but what did his money him good, when hee had lost Christ, lost heauen, lost his soul, and damned himselfe? But what was the end of this? when Iudas sawe hee was condemned, he repented himselfe, hee brought againe the thirty peeces of siluer to the chiefe priestes and elders, hee saide: *I haue sinned betraying the innocent bloud*, he cast downe the siluer peeces in the Temple: he departed, and went and hanged himselfe. Hanging was the end of Iudas: a fitte end for such a traytor. But that is not all, he hanges in hel perpetually for it, and he is serued as he deserued, most iustly. For bloud wil haue

bloud.

bloud: but did *Iudas* repent? so is the text, he repented & he saide. I haue sinned betraying the innocent bloud. He did not repent truly, for then he would not haue hanged himselfe. The word repentance was in his mouth, but the thing was not in his heart: within him was a tormenting conscience, which did accuse, iudge and condemne him: which did set before his eyes, the heynousnesse of his fact: the grieuousnesse of Gods wrath: iudgement without mercy: hell fire without redemption: This desperate minde made him to depart from the company, to take an halter, and hang himselfe. See the force of conscience in Iudas. *Mala conscientia delictorum nostrorum testis, iudex, tortor, carcer. accusat, iudicat, condemnat.* An euill conscience is a witnesse, a Iudge, a tormentor a prison of our sinnes. It doth accuse, iudge, condemne. What thing more grieuous, thē day & night to cary about such a witnes, iudge, tormentor, prison? *Omnia potest homo fugere præter cor suum. Nam quocunq; vadit, conscientia eum non derelinquit.* A man may auoyd al things but his own hart: for whether soeuer he Bernardus. Isidorus.

goeth with him, eyther to excuse or accuse, which are the effectes of conscience. The testimonie of a good conscience is a precious Iewell, and as Salomon saith, a continuall feast, because it makes a man alwayes merie. The putting away of a good conscience causeth shipwrake of faith, as in Himenæus and Alexander. Happie therefore is he, which can truly say with that elect vessell Saint Paule, herein I endeuor my selfe to haue alway a cleare conscience towards God, and towards men: for if our hart condēne vs, God is greater then our heart, & knoweth al things: but if our heart condemne vs not, then haue we boldnes towardes him, and whatsoeuer we aske in faith we receiue of him. A sicke conscience can no Phisition in the world cure, but that heauenly Phisition Christ Iesu. To him therefore let vs resort with all humilitie. Vnt to Iudas againe. What wil you giue me, and I will deliuer him vnto you. The desire of money is the roote of all mischiefe. They which are poysoned with it doe erre from the faith. They pearce them selues through with

with many sorrowes: they fall into temptations, into snares: into many foolish & noysome lusts which drowne men in perdition and destruction. But men of God must flee those things, and follow after righteousnesse, godlinesse, faith, loue, patience, meekenesse, laying hold of eternall life, whereunto they are called. By the end of Iudas let seruants take heede that they betray not their maisters. For treason and rebellion most commonly haue a shamefull end. Such is Gods iust iudgement. Let maisters also beware, that they trust not euery seruant too farre: no not though he be of his household: and pretend goodwill, and seeme trustie. Euen so did Iudas: yet was he in trueth but a seemer, a dissembler, a traitor. For as there is no griefe, to that of the minde: no losse to that of life: no feare to that of destruction: So is there no enimie, to a dissembling friend: no treacherie to that which one of a mans owne may practise.

Here is Iudas for an example: one of Christes Apostles: and of his Household (as I may saye) one

that asked, maister, is it I? one that killed him, and seemed as trustie as any the rest. Yet for all that he was but a Judas: a halter: a cloaker: a dissembler: a traytor. All is not hunny that is sweet: neither is all gold that glisters: so is not euery one a true seruant that saith, maister, Judas was a double fellow: he had one question to Christ: another to the Jewes: to Christ, maister is it I? but to the Jewes: what will you giue me, and I will deliuer him vnto you? This question of Judas for the first part is verie rife in the world at these dayes. I will do you a pleasure: but what will you giue me for my paines? I will lend you a summe: but what will you giue me for interest? I will let you a peece of land: but what will you giue me for a good fine? He that will giue most shall haue it. So all is what will you giue me, and litle without what will you giue me. But let them vse it as long as they will, it is but Judas his question: Christian charitie asketh no such question, and yet is readie to pleasure and to lend. And this much touching the treachery of Judas

das. I will omitte for brevities sake manie circumstances: as that all his Disciples forsooke him, and fled like cowardes, when they saw swordes and staues against him: that Caiphas the hye Priest accused him of blasphemie: that the people spitte on him and smote him with roddes: that *Peter* denyed him with a lye, with an oth, with a curse. I come to Pontius Pilate the gouernour. This man though hee knew well that for enuie they had deliuered him though his wife sent vnto him vpon the iudgement seat to haue nothing to doe with that iust man: though hee founde no cause of death in him: yet like a naughtie man and timerous Iudge hee let goe an arrant theefe *Barabas*: and deliuered Iesus to bee crucified, and then before the multitude tooke water and washed his handes, saying. I am innocent of the bloud of that iust man. Hee confessed him a iust man. Why then did he giue sentence on him? He saide hee was not innocent of his bloud and yet did consent to sheade it. No, no, *Pilate* was guiltie of Christes

death, and could not shift himselfe of it by taking water and washing his handes. What a matter was this? Barrabas to be preferred before Christ: A murtherer let goe, and an innocent person scourged. But see enuy: they enuyed Christes vertues. *Inuidia est virtutis comes.* If Pilate had beene a good man, finding no cause of death in Christ, hee would haue stood with him to death: and not for feare or any other carnall respect haue condemned him. After the Soldiers tooke him in the common hall, first they stripped him, then they put about him a robe of scarlet; on his heade they set a crowne of Thornes; in his right hand they put a reede: before him they bowed their knees in mockage, saying. *Aue rex Iudæorum.* Afterwarde they spit on him: and with a reede smote him on the head. Thus when they had mocked him, they tooke the Robe from him, and put his owne rayment on him, and lead him away to bee crucified. What villanie was this? Christ being God, could haue stayed their furie: Yea, haue stricken them starke dead with a word: but

but hee would not for our sakes. If those Soldiers had knowne what they did, with whome they dealt, whose Sonne he was, from whence he came, and whether hee would, what power he had, they would haue staied themselues: but beeing full of ignorance, they did what they did. For had they knowne, they would not haue crucified the Lord of glory. But yet ignorance did not excuse. For ignorance in those which would not vnderstand without doubt is a sinne: Ignorance in those which could not vnderstand is a punishment for sinne: neither is it excusable. both are damnable. We haue heard what Christ suffered before hee came to his Crosse: that hee sweat drops of bloud in mount Oliuet: that being sorrowful hee prayed earnestly to haue that bitter cuppe passe from him: that he was betrayed by Iudas with a kisse: that hee was forsaken of all his Disciples: that he was accused by Caiphas for a blasphemer: that he was denyed by Peter thrise: that hee was condemned vnder Pontius Pilate.

It followeth that I speake of

his suffering on the crosse. Christ being on the crosse suffered reproch of the passers by, of the Priestes, Scribes, and Pharesies: of the theeues. The passers by wagging their heades reuyled him, saying. *Thou that destroyedst the temple of God, and buyldedst it in three dayes: If thou bee the Sonne of God, come downe from the Crosse.* Likewise the Priestes, Scribes Elders and Pharesies mocked him, saying. *Hee saued others, but himselfe can hee not saue: if hee be the king of Israell, let him come downe from the Crosse, and wee will belieue him.* The theeues also both at the first cast the same thing in his teeth. Christ in deede saide: *Destroy this Temple, and in three dayes I will raise it vp againe.* The Iewes mistooke him: They ment that great Temple in Hierusalem, which had beene a buylding fortie and sixe yeares: but he ment the Temple of his bodie: that after they had destroyed, mangled and killed it, hee would raise it from death the thirde day, as in trueth hee did. Now if they had vnder-

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stood him, they would neuer haue mocked him with that saying: but seeing him to rise againe, haue confessed him to be the Sonne of God. The wicked priestes, Scribes and Pharisies, mocked him, saying: *He saued others, but he cannot saue himselfe: If he be the king of Israel, let him come downe from the Crosse, and we will beleeue him.* Christ in deede saued others, all, that beleeued in him, from the guylt of sinne: from eternall death: from the tyranny of Sathan: from the curse of the lawe: from the wrath of God. Himselfe also he saued, in that he got the victorie, and rose againe the third day: but these blinde Priestes, Scrybes and Pharisies vnderstode not this, and therefore they mocked hym with it.

Moreouer, Christ could haue come downe from the crosse if he would, but he knewe it not to be expedyent. Yee would not yeld to their fancies: if he had come downe, they would haue beléeued him neuer a whitte the sooner: some would haue saide hee did it for feare of death: some to shew what he could doe: some for one respect, some for another.

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And therefore Christ knowinge this, yealded not vnto them, but wente forwarde with the worke he had in hand, which was by his crosse to appeale the wrath of God, to satisfie his iustice, to make him fauourable vnto sinners, by offering a full and perfect sacrifice once for all: and therefore he is a Priest, not according to the order of Aaron, which by imperfection did neede a succession, but according to the order of Melchisedech, and that for euer.

To proceede from the first houre vnto the nienth, there was darckneſſe ouer all the land, for the Sunne was darckned. About the nienth houre, Iesus cryed with a loud voyce: *Ely, Ely, lamasabacthany*. My God, my God, why hast thou forsaken me? Beholde the Passion of Christ. He cryed, with a loud voyce hee cryed, vnto heauen he cryed, as one forlorne he cried: *My God, my God, Why hast thou forsaken me?* No tongue can expresse: nor hart conceyue the pangues, the paines, the punishment which he suffred. For the time the paynes of the dãned, the torments of hell fell vpon him, which we for our sins had deserued, and

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should haue suffred for euer and euer in hell, had not he so suffred on the Crosse. What terror was this to behold? man in his fall, God in his wrath, sin in his desert, the law in his curse, the deuill in his tyranny, hel in his torments. What terror was this? God in his wrath is a consuming fire: man in his fal is a lost cast-away, sin in his desert is a damnable thing: the law in his curse is a heauy thunderbolt: the deuil in his rage is very terrible: hel in his torments is intollerable. And what a terror was this? These things Christ did behold, nay did suffer, and the payne did make him cry aloud: *My God, my God, why hast thou forsaken me?* not that God forsook Christ at any time: but this speeche declared that conflict, that terror, that torment which no creature beside could haue endured. For it cost more to redeem soules so that a man must let ỹ alone for euer. Then most true is that Article of our Creede: *He descended into hel*, for ỹ time he suffred the paines of hel together with ỹ extream shame, as ỹ victory of sorowes whilst being held in ỹ graue vntil the 3. day, he lay as if were oppressed of death.

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The vertue of his passiō reacheth down to hell, to redéeme mankinde from the paynes of hel which he had deserued: to ouerthrow Sathan the Prince of hell: to dissolue his workes which are sinne, and death: to deliuer mankinde, which was vnder his subiection: to purchase for him Gods fauour: forgeeueneſſe of sinnes, and eternall life. Christ on the crosse offred vp his soule and body a sacrifice to saue our soules and bodies. On the crosse he suffred in soule and body to make satisfaction for our sinnes committed in soule and body. And the suffring in both was so great, that he cried aloud: *My God, my God, why hast thou forsaken me?* In that he sayde, my God with a repetition, he assured himselfe still of his fauour, of his protection, and of deliuerance by that speech he despayred not, but expressed the greatest sorrowe, the heauyest payne that could be endured, for the redemption of mankinde. Wee haue heard what a notable Sacrifice Christ offred on the crosse, not the bloud of Goates or Calues, but his own bloud to purge our consciences from dead workes to serue the liuing God. This is

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that Sacrifice which was figured by the Paschall Lambe, by the brasen serpent lyfted vp in the wildernes, by the whole burnt sacrifice, by the peace offring. A remembrance of this sacrifice, is our communion of bread and wine: the one representing Christes body rent: the other his bloud shed for our sinnes. This is that Sacrifice, whereby Abel, Noe, Abraham, Isaac, and Iacob, all the faithfull Patriarches and Prophets, all the beleeuing persons from the beginnyng were saued. For Christ is the Lambe slayne from the beginning of the world. Slayne in figure, in the purpose of god, in the vertue of his passyon from the beginning of the world. Tunc Christus cuiq; occiditur, cum credit occisum. Then is Christ slaine to euery one, when he beleeueth him slaine. Iesus Christ yesterday, and to day the same for euer. From the beginning of the world to his ascention, that is yesterday: from his ascention to the common resurrection: that is to day: from the common resurrection for euer he is one. Therfore one fayth, one religion, one kind of Sacraments in substance, one way to hea-

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uen from the beginning, eue ſpirituall meate and drinke, Our fathers did all eate the ſame ſpirituall meate which we eat, and dranke the ſame ſpiritual drink which we drinke. They dranke of the Rock which followed them, & the rock was Chriſt. For though they did eate Manna, and dranke water out of the Rock, yet the faithfull ſpiritually dyd feed on Chriſt. Quoniam illum viſibilem cibum ſpiritualitèr guſtauerunt, vt ſpiritualitèr ſatiarentur. Becauſe that viſible meate they vnderſtoode ſpiritually, they hungred after it ſpiritually, they did taſte it ſpiritually, that with it they might be ſatisfied ſpiritually. And Bertramus ſaith, that our Fathers did eate the ſelfe ſame ſpirituall meat which wee eate. Becauſe one and the ſame Chriſt fed the people in the wilderneſſe with his fleſh, and refreſhed them with his bloud, and now feedeth the faithfull in the Church with the bread of his body, and refreſheth them with the water of his bloud. But what is it to eate the fleſh of Chriſt? It is to reſt vpon him with a ſure truſt, by his grace, ſpirit, preſence, to be fed, nouriſhed, ſuſtayned to

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eternall life. Or as Christ himself saith: Hee that eateth my flesh, and drinketh my bloud, abydeth in me, and I in him. To eate the flesh of Christ, and drinke his bloud, is to abyde in Christ, and to haue Christ abyding in vs. And therefore saint Augustine saith: He that abydeth not in Christ, & in whom Christ abydeth not, eateth not spiritually the flesh of Christ: although visibly and carnally he presseth with his teeth the Sacrament of the body and bloud of Christ: but rather eateth the Sacrament of so greate a thinge to his condemnation. Whereby it may appeare that wee at this day preach the selfe same Gospell, which was in the beginning of the world: that is we preach Christ crucyfied: which was opened to our first Father in Paradise, renewed to *Abraham*, and all the Patriarches, figured by all the Sacrifices of the Lawe: witnessed by the Prophetes, poynted vnto by John Baptyste: preached by Jesus Christ hym selfe, and delyuered by hys Apostles. And therefore it is moste true, auncyent, Catholique and Apostolike.

Now

Now to the things which hapned about the time of hys passiō. The graues dyd open. The dead bodyes which slept, arose. The vaile of the temple did rent in twaine from the top to the bottome. The earth did tremble. The stones did cleaue asunder. These thinges declared that a notable person suffered: yet the Iewes were not touched. These vnsensible creatures were moued, yet the Iewes harts were hardned. The Centurion, when he saw what was done, glorified God, saying: *Of a surety this man was iust*. The Soldyars which watched him, when they sawe the earth quake, and the things that were done, feared greatly, saying: *Truely this was the Sonne of God*. A confession to the glory of God, to the comfort of themselues, to the prouing of a Sauiour, and to the terror of the Iewes. This man whom ye haue contemned, whom ye haue condemned, whom ye haue reuyled, whom ye haue scourged, whom ye haue crucified, truely was the Sonne of God. The renting of the Temple: the quaking of the earth: the cleauing of the stones: the opening of the graues: the rysing of the

graues

graues: the ryſing of the dead do proue, that truly he was the Sonne of God, and without all doubte a iuſt man. A iuſt man in deede. For in his heart was neuer euill thought: out of his mouth neuer proceeded euill worde: with his body he neuer wrought ill deede: but in heart he was alwaies tender and louing: in worde gentle and meeke: in dealing iuſt and vpright. Yet was hee accuſed, condemned, and put to a moſt ſhamefull death, the death of the Croſſe as a moſt notorious malefactor. And all this was done to worke that great worke of mans redemption. Here come in certaine queſtions. The firſt is, whether Chriſt could haue deliuered himſelfe from their handes. The anſwere is, he could. For he is God omnipotent: but he did not, that the ſcriptures might be fulfilled: that our redemption might be wrought: that our reconciliation might be made: that our ſaluation might be accompliſhed. The ſecond queſtion is, whether the Iewes were to bee excuſed, ſeeing it was the good will of God, that Chriſt ſhoulde dye. The anſwere is, in no

wise: because they did it of ignorance, enuie and malice. And whereas good came thereby to mankind, that was to be ascribed to Gods goodnesse, which did turne their sinne to a good ende.

August. *Deus tam bonus est, vt ex malis eliciat bona.* God is so good that he turnes euill to good. The thirde question is, whether all they are damned which put Christ to death? I dare not so say, seeing Christ prayed for them. Father forgiue them, they know not what they do. But this I say: whosoeuer of them dyed, not beleeuing that person to be the sonne of God, the onely Mediator betweene God and man: the onely redeemer, and purchaser of forgiuenesse of sinnes, the onely high Priest of good thinges to come: whosoeuer I say departed out of this faith, is damned for euer and euer.

Now to the benefits, which we haue by Christes passion. The first is purgation of sinnes. The bloud of Iesus Christ the Sonne of God purgeth from all sinne. Christ hath loued vs, and washed vs from our sinnes in his bloud. We are not redeemed with corruptible things as siluer and golde, but with the pretious

pretious bloud of Christ the Lambe vnspotted and vndefiled. The second benefit is forgiuenesse. By whome wee haue redemption through his bloud euen forgiuenesse of sinnes. *Sanguis Christi clamat remissionem peccatorum in cordibus piorum.* The bloud of Christ cryeth remission of sinnes in the heartes of the godly. The third is deliuerance from the curse of the law. Christ hath redeemed vs from the curse of the law, being made a curse for vs. The fourth is from damnation. No damnation to them which are in Christ Iesus. The fift, from the wrath of God. *This is my beloued Sonne, in whome I am well pleased: heare him.* The first is from the diuell. Christ through death hath ouercome him which had the power of death: that is to say the diuell. And after all this followeth our reconciliation to God. God hath reconciled vs to himselfe by Iesus Christ. Peace of conscience, accesse to God, and eternall life. Now to the meditation of Christ his passion: which we shall consider fruitfully, if wee marke how foule a thing sinne is: how grieuous to the conscience: how displeasant

Ephes. 1. Bernardus. Rom. 8.

to God: what punishment it deserueth: whose death it procured, and so repent for the same. Secondly, if we behold the passing loue of God in sending his sonne to redeeme vs: and the singuler loue of Christ in laying downe his life for vs: and so be thankfull to both for the same. If God had redeemed mankind by any other meanes, as by siluer or gold, or by force of armes, or by any of his Angels: the benefit had beene the lesse: but hee did it by the death of his onely and deare Sonne. A benefit of all benefits the greatest, and neuer to bee thought on without thankefulnesse. And in trueth no Angell could be an Attonement maker betweene God and man: because they communicat in nature neither with God nor man: but Christ Iesus doth with both. For he is God in nature, and man in nature. And so a friend to both God and man: and therefore a most fit person to make peace betweene God & man. Thirdly we shall meditate the passion of Christ aright, if after his example we forgiue our enimies whē they offend vs: if we loue them though they hate vs: if wee pray for them, though they

they curse vs: after the example of Christ which forgaue vs, when wee trespassed against him: which so loued vs, that he dyed for vs, when we were his enimies and sinners.

Fourthly, we shal medytate the passion of Christ aright, if wee mortifie our members, which are vpon the earth: if we crucify the flesh with the affections and lusts: that is by putting off the old man, which is corrupt through the deceyueable lustes: and puttinge on the new man, which after God is created vnto righteousnes and true holynes: if we walke honestly as in the day time, not in gluttony and drunkennes, but in sobryety: neyther in chambering & wantonnesse, but in chastity: neyther in strife and enuying, but in charity. If we put on the Lord Jesus, and make no prouision for the flesh to fulfil the lustes of it: we may haue an honest care of our bodyes: which is to feede them soberly: to cloath them decently: to exercise them moderatly: but so to prouide for the flesh as to fulfill the lustes thereof: so to pamper it as to make it ouerrule the spirite: this is to forget Christes passion, to seeke

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to crucify him againe, to serue our enemies, from which to redeeme vs Christ dyed: to destroy that (as much as in vs is) which Christ so deerely bought.

Lastly, we shal meditate the passion of Christ aright, if we stedfastly beleeue by it to be saued, and liue and die in true repentance for our sinnes, which made a diuision betweene God and vs: which brought the sonne of God from heauen into this vale of misery: which caused the death of Iesus Christ. The consideration of this ought to make our hartes to bleede: to fly from sinne, as from a byting Serpent: to renounce the deuill with his workes, as we promysed in baptisme: to be contrite, which is the firste branch of true repentance: to crye for mercy, which is the second: to truste in Christ the medyator, which is the third: to endeuour with a purpose to serue the liuing God, which is the last. Then though our sins were as crymson, they shalbe made white as snow: thegh they were redde like scarlette, they shalbe as wool. For the bloud of Iesus Christ the Son of God purgeth the penytent from all sin. Then God wil be on our right

hand

hand for euer. Then shall the Realme flourish, as now is for euer, with peace, plenty, the preaching of the Gospel, with many other godly blessings, to the glory of God, the comfort of vs, and terror of the enemie. Let vs be thankful to God for preseruing vs hetherto, geeuing vs peace, when others haue had the contrary: plenty, when others haue suffered scarsitie: the preaching of his worde, which others haue lacked: vnder the gouernment of a most gracious Queene, whom we are bound as the Lords annoynted to loue sincerely, to reuerence duetifully, to obey hartely, to pray for zealously and continually (because God hath vsed her Maiesty as a mean to conuey ouer vnto vs his mercies) that shee may liue to the comming of Christ, to giue vp to him her Princely crowne, to receyue of him a crowne of glory for euer in the kingdome of glory: where is light and no darcknesse: life and no dying: peace & no discord: where is mirth without mourning: fauor without mislyking: knowledge without ignorance: where is holynes and no sinne: vprightnesse and no hipocrisie; trueth and no

false,

falshoode: perfection and no infirmity: where are ioyes which eye hath not seene, neyther eare hath heard, neyther hath entred into the hart of man: which the Lorde hath prepared for them that loue him in ỹ company of godly saints: in the sight of heauenly Angels: in the presence of Iesus, the mediatour of the new testament: To whom with the Father and the holy Ghost, be all honor and glory for euer and euer.

Amen.

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